

ELKS IN MEMORIAM PAY TRIBUTE TO DEPARTED BROTHER

(Continued from Page One.)
to those which are lasting and perpetual.

It is a beautiful thought that is impressed upon us by these ceremonies: That death does not break the fraternal chain which unites us. That although some have been gathered by the reaper whose name is Death, yet they are brothers of the fraternity still. That they are not forgotten; that their faults have long ago been written upon the sands of the sea, where the tide ebbs and flows, but their virtues have been indelibly inscribed upon tablets of love and memory, and all that was good and noble in their lives preserved to influence and elevate the living to higher thoughts, to better deeds, to nobler aspirations.

We loved our absent brothers, and love is immortal. "Those we love truly never die, though year by year the sad memorial wreath, A ring and flowers, types of life and death, Is laid upon their graves."

The uncertainty of the span of earthly life, and the certainty of that transition we call death, has, with shocking frequency, been impressed upon the members of our lodges during the brief period of their existence. Some have been called in the ripeness of age, some in the strength of mature manhood, while others have responded to the call of the Exalted Ruler of the Universe with the bloom of youth still upon their cheek, exemplifying the words from Lincoln's favorite poem:

"Tis the wink of an eye, 'tis the draught of a breath
From the blossom of health to the paleness of death."

These instances of mortality are impressive reminders of our own indefinite but inevitable end. "There is a Divinity that shapes our ends rough hew them as we may," and today or upon some tomorrow, our names will be placed upon the roll of "absent brothers," and three will not be called, but the answer will not be heard by mortal ears. When the summons comes, and we find ourselves at the end of life's tollsome journey, may the record of our faithfulness to the obligations and teachings of our order be such that there will be more virtues to inscribe upon the tablets of love and memory than faults to be written upon the sands of the sea.

Standing today in the presence of this record of the uncertainty of earthly existence, what is the lesson it impresses upon us? It is, that in our journey through life we should ever remember the virtues of charity, of fidelity, of benevolence and of brotherly love, and to incorporate them in the acts of our every day lives. The memory of a man is cherished for his humanity to man, not for the wealth of material things he has left behind. Material things become at once possessed of others, and in time lose their identity, but the virtues that go to make up a good character, a noble life, cannot be willed or inherited. They are the immediate jewels of the soul and death but enhances their radiance. They are, therefore, the real things of life. 'Tis a great thing to be a trustee of wealth, to have within one's power the superior means to make this old earth a brighter and happier spot for man to dwell in. But he who has that superior means and fails to account for his trusteeship, may find, if he can look back upon his record, but a blank space where the words "well done" should appear. Then will be the sad realization of the words spoken by the Savior of man, "A man's life consisteth not in the abundance of the things which he possesseth."

As we hear the names of our absent brothers today, what do we recall of them? Do we recall their wealth, or their poverty? Do we think of their business failures or successes? No. We think of their manhood. We remember their benevolence, their charity. We remember their observance of their teachings of our noble order. We remember them as Elks, in all that Elksdom signifies. Mindful of these things, may we increase our zeal for the precepts of our order, that we may deserve to be written as men who love their fellow men.

The words spoken by the Master nearly two thousand years ago are flaming beacons that have pointed the way for the footsteps of man throughout the centuries that have followed.

"As the father hath loved me, so

have I loved you. * * * This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Fraternal organizations are potent factors in the higher christian civilization of the age. Their basic principle is the fatherhood of God and brotherhood of man. They teach and practice charity and brotherly love upon broad grounds which appeal to humanity in general. Their work for the good of the world cannot be estimated.

The great order of which we are members is prominent in its practice of unostentatious charity. It impresses upon its members and the world at large, that charity is the greatest of all virtues. Charity in its broadest sense. Charity for the faults and frailties of human nature as well as charity for the weak, the helpless and the unfortunate.

The order which we delight to honor came into being to exemplify true brotherly love. Its origin was in simplicity. Its founders carried their wealth of material things upon their persons, yet they possessed a wealth which cannot be measured by gold. They appreciated that the highest and best things in this world were possessed of the humblest, as well as of the greatest. That friendship and brotherly love, the germ of true happiness, was a bounteous gift of God to man, which the gold of Ophir could not buy. It is more than forty years since New York Lodge No. 1 was founded with its fifteen charter members. The order has passed through all the trials and vicissitudes that come to test the strength of any institution. It has been tried by fire and withstood the test. Its foundation stone was love imitable and blest of God. Today more than a quarter of a million men, gathered from the best of American citizenship, in more than a thousand lodges, stands as one of the great peaceful armies in the fight against man's inhumanity to man. There has been more of joy and less of mourning in the world since the order of Elks was instituted. The order believes that this great world was intended by the Greater and Ruler of the Universe as a place of enjoyment for man, and that when mankind is no living happily, it is not living in the way of the Lord. The order of Elks stands as an enemy to those conditions which selfish man has created and which are destructive of human happiness. The man who does not think this world was made for his brother as well as himself has no place in the order of Elks.

The altar of the lodge is draped in the Stars and Stripes and is surmounted by the Holy Scriptures, that inestimable gift of God to man as the rule and guide of his faith and practice. The flag signifies that it is an American order, and stands for love of country. That it holds these truths to be self-evident that all men are created equal, and that they are endowed with the inalienable rights of life, liberty and the pursuit of happiness. The Holy Bible signifies that it stands for the betterment and elevation of humanity as a whole. The Rev. Father Reaney, chaplain of New York Lodge No. 1, the mother lodge of Elksdom, in delivering a memorial address for a sister lodge a few years ago, used these appropriate words: "If there were another name by which our order would be known, it might, fittingly, be called, 'God's Democracy.' All creeds, all professions, all trades fuse into one expression of human helpfulness. We meet upon the level, man to man. Every one of us, however lowly, who hears a clear word of God and sends it on without a lisp, is a prophet. Yea, every mute inglorious solitary in the long drifts of duty, with hope's safety-lamp on his cap, swinging an honest pick and shovel, stands radiant in the eternal searchlight, 'a man sent from God.' A man sent from God who cries, in the wilderness of today's selfishness and greed, 'Make straight the way.' Level the hills of avarice and pride. Fill the valleys of separation that makes men strangers and aliens."

In the hurry and bustle of our American life we are too prone to allow our thoughts to become absorbed with the material things of this life. The days come and go and our energies are bent upon the accomplishing of some worldly object. We go through life seeking fame or fortune or both, oft caring but too little for the methods used, all the time apparently in the confidence that we ourselves control the span of our existence, and that our ends lay in a future too remote to cause a present thought of the time when we shall throw off this mortal coil. It is only when a friend or a brother falls by our side in the midst of an active life that the realization is forced upon us that all earthly pursuits are vain, and that after all there is something higher and better in life than the things towards which we have bent our greatest energies.

As we read today from the tablets that hang on memory's walls, the deeds of our absent brothers, let the thought be impressed upon us that we are engraving our own memorials; that upon the fadeless pages of the book of life we are constantly making a record, a record which may be closed at any moment, and which should, therefore, contain as much of good as may be crowded into a brief allotted space; a record that will remain indestructible after we have passed to that bourn from which no traveler returns.

The ceremonies of this day are not idle. They have a deep and significant meaning. They, in a measure, speak for the work of a great order which has its part to play in bringing the world to a realization that all mankind is mutually dependent, and that every man owes a duty to his fellowman as well as to himself in the great plan of the Exalted and Omnipotent Ruler of the Universe. In the words of the Scotch poet, the same who chrysalized into immortal verse the sentiment found in "Auld Lang Syne":

"It's coming yet for 'a' that,
That man to man the world o'er
Shall brothers be for 'a' that."

The officers of the lodge were called to their feet by the presiding officer and after the closing ceremony had been concluded, all joined in singing the doxology. The benediction was pronounced by the Rev. H. L. Burnham. At the conclusion of the services the Elks again marched to their home where brief ritualistic services were held, and then came disbandment.

The musical part of the program was carried out by Arthur M. Perry with the violin and Mrs. T. W. Kendall, pianist. The officials who participated were Acting Exalted Ruler Frank P. Mannix, Esteemed Leading Knight J. T. Garner, Esteemed Loyal Knight E. W. O'Connell, Esteemed Lecturing Knight G. W. Litts, Secretary W. J. Wilson, Treasurer R. C. Moore, Tyler C. T. Grimes, Esquire Ed Malley, Inner Guard L. N. Gagne, Chaplain Walton Marsh; Trustees W. T. Cuddy, Andrew Service, A. A. Frevert.

GOOD RECORD AT
STATE FISH HATCHERY

The salmon eggs at the state fish hatchery are beginning to hatch and a number of the husky youngsters are swimming about. The eggs in the hatching trays resemble cranberries in size and color and to anyone interested in this interesting culture a trip to the hatchery is worth while. One hundred thousand and salmon eggs are to be hatched and in the next few days the little fish will begin to fill the troughs.

The eastern brook trout eggs that were taken from Marlette lake are developing fast and within the next thirty days they will begin to hatch. When the fish are far enough along they will be distributed throughout the state. This is the finest showing the fish commission has made in a number of years. The Verdi hatchery is also working to its full capacity.

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An automobilist who was touring through the country, saw, walking ahead of him, a man followed by a dog. As the machine drew near them the dog started suddenly to cross the road; he was hit by the car and immediately killed. The motorist stopped his machine and approached the man. "I'm very sorry, my man, that this has happened," he said. "Will five dollars fix it?"

"Oh, yes," said the man, "five dollars will fix it, I guess."

Pocketing the money as the car disappeared in the distance he looked down at the dead animal.

"I wonder whose it was?" he remarked.

WOULD REMOVE RECEIVER

Since the appointment of a receiver for the Ely Mining company an effort is being made by those interested to have the receiver ousted. The matter will probably be aired in the upper courts of this state before the affair is closed.

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